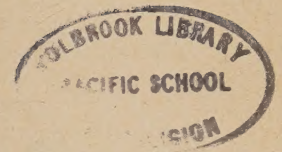




# The South India CHURCHMAN

The Magazine of the Church of South India

● JANUARY 1969



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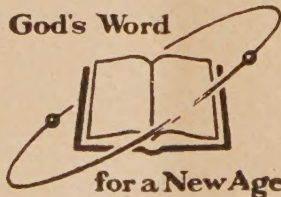
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# The Church and Social Questions

The Church in India is still a Church very largely concerned with its own members and the administration of its own affairs. It is only very slowly coming to see that it has to function as the conscience and the 'vital principle' of the Community around it and, therefore, to think and work for the improvement and transformation of society. This slowness is in such absolute contrast with the rapidity with which changes take place in state and society today that the Church is having even less and less effect on Indian social thought and action than in the days when the Church accepted only very limited responsibility for society but when social change was slow.

The social responsibility assumed by the Churches thirty years ago and earlier was along the lines of the founding of institutions for the benefit of society and speaking against certain social evils such as untouchability and child marriage. But, even so, they came to be regarded as leaders in social reform and philanthropy—as they are not today (with rare exceptions) in spite of all the ecumenical conferences on Church and Society and their echoes at Conferences and Synods and in journals here in India.

Though the contribution of the Church to the reconstruction of society in the past was impressive, especially by contrast, it was usually peripheral to the Church's programmes and often regarded as being part of the evangelistic strategy. But in current theological thinking it is seen to be not an extra, not even just an essential part of the Church's mission, but as a dimension of it without which we cannot speak of mission any more than we can speak of solidity without the dimension of thickness.

While the task of bringing its social responsibility to the awareness of the Church seems to be an uphill one today we ought perhaps to bear in mind that it is a task already attempted by Indian Christians around the time Independence came to us. Mainly under the leadership of the Rethinking Group exhortations were made for both the study of Christian responsibility for society and the implementation of programmes that would help in the discharge of that responsibility. The *Guardian* of the Forties is full of accounts and echoes of Conferences of laymen (with clergy and even bishops present) at Bangalore, Pasumalai, Palayamkottai and elsewhere at which there was an explication of the 'secular mission' of the Church. Chenchiah said, 'The layman prays and communes with God not at the altar, but in the factory and the field, in the market and school,' and he challenged Indian Christians to give up being a mere community and become a Movement. He advocated the starting of Christian 'action groups' and, as a guidance to such action, an associate of his drew up a Study Outline on Christian Citizenship and Inter-Communal Relations which is still remarkably relevant to the mission of the Church in India.

It would be interesting to find out why the momentum of that earlier thrust for Christian social action was lost. The war may have been a factor. It is possible that the movement fizzled out because it was confined to certain intellectuals and did not become a movement of the Church as such. But it is equally possible that it came to a halt when the uniting Churches in South India became completely pre-occupied with the adjustments and administrative changes that came in the wake of union. But one way or another we failed to turn to good account this spontaneous awakening within our own Church which



could have led to a crucial impact of a virile Christianity on a nation in a malleable state.

After the dissipation of this indigenous vision a new impetus came from the World Council of Churches a little over a decade ago and the Churches in India are now entering what might be called a decade of decision for their future in the country. They have to decide whether they will be the Church for the world or the Church for itself. That the Roman Catholic Church has come to a realisation of this is clear from its preparations for an All-India Seminar on the Mission of the Church in India today. The organisation of the Seminar must be a matter of great joy to all Christians in India, especially because its orientation is towards action by a whole Church.

There has been a stir within the Protestant Churches and organizations also, though the weight of inertia has not lifted from them. Little groups and individuals within them have been extremely sensitive to the challenge for participation in nation-building. But, sad to say, all the vigorous thinking done on effective participation has yet to be assimilated within the life and programmes of the Churches. And there has been little co-ordination of such thinking with actual programmes and very little of bold and comprehensive planning. The Protestant Churches would, therefore, do well to follow the example of the Catholic Church in trying to come to decisive commitment to total mission.

It may be edifying to our own Church if we mentioned signs of an awakening among the Protestant Churches and the bodies functioning for giving special help to them. The outreach into the complex of its industrial environment by the Cathedral Parish of St. Mark's has been quite recently described in our Paper. The Parish has also very commendably demonstrated its concern 'to meet the needs of other people, locally, nationally and internationally' by making gifts amounting to Rs. 12,000 to Nigeria-Biafra Relief (3000), Flood and Famine Relief in India (2000) and local institutions of charity (5750). The Madras Diocese of our Church is venturing into the field of social rehabilitation, particularly in the slums. The Christian Institute for the Study of Religion and Society has been stimulating Christian social thought in India for over a decade now and has very largely been responsible for many leaders of the Church all over India becoming imbued with the insights that have come from such a stimulation.

The Ecumenical Christian Centre at Whitefield, Bangalore, has pioneered in helping people deputed from Churches and other Christian bodies apply the new body of Christian social thought to the actual problems of society. Its National Citizenship Academy, which completed its first six month course in October, drew only nine delegates from all over India because there is so little realisation in Christian Churches and institutions of the value of such education and training. But the few who took the course have



spoken in high praise of it as a vision to guide them in their work for the rest of their lives. We would heartily commend the Academy and similar ventures contemplated by Theological Colleges such as U.T.C., Bangalore, to all Churches and Christian bodies as a means by which they can come to have leaders or workers among them who will not only have a passion for Christian service but also sound knowledge of the problems to be tackled and considerable know-how relating to their solution.

It is surely a handicap to the Church in India, Protestant, Orthodox and Catholic, that it is itself beset by social evils like caste, the dowry system and the exploitation of low-paid staff. But, in the Providence of God, it may be rid of them only as it strives to redeem the whole of Indian society from them and takes bold action on its own as well as in cooperation with state or voluntary schemes such as those of which a veteran social worker, Mrs. P. Naidu, gives an account elsewhere in these pages.

## Comment

A small experience in the course of obtaining articles for this Number leads us to comment on the follow-up of resolutions of the Synod through its committees. We had learnt that the Convener of the Social Concerns Committee was planning for a meeting of the Committee at the Synod Office sometime in October and that papers would be read at the meeting on important topics relating to the work of that Committee. We had, therefore, requested him to send select papers from among them for being included in this Number of the Churchman. But the Convener replied that the meeting had been indefinitely postponed because the Synod building was to be used by some other group at the same time.

At the last Synod session a vigorous plea was made for intensive activity by the Social Concerns Committee and a resolution passed to that effect. But, after ten months, the Committee has not even met because of a small practical difficulty. We do not wish to blame anybody, least of all the Convener or the Synod Office. But we should like to suggest that means should be devised for helping Com-

mittees carry out the tasks assigned to them by the Synod and to make sure that Committees do function for carrying them out. A few years ago the special appointment of Bishop Lipp as Associate General Secretary was made with the object of checking on the implementation of the proposals, recommendations and resolutions of the Synod. At the last Synod the office of Secretary of the C.S.I. Synod was made full-time. This, we hope, has given the C.S.I. an efficient Office Secretary who keeps correspondence and administrative affairs up to date. But there is still the same difficulty now as before of ensuring that Synod resolutions and directives are followed up in the Committees concerned and acted upon in the dioceses. Some time ago there was a suggestion for a Moderator or a bishop without diocesan charge to tour round the dioceses, to keep in touch with Bishops and the Conveners of Committees, to act as a channel of communication between Synod and dioceses and, in general, to stimulate action in line with the thinking at the Synod. We wish that those who think and plan for C.S.I. appointments should not take it that the necessary provision in this respect has been made with the appointment of a paid Secretary for the C.S.I.

Till other means are found we would suggest that the Working Committee should systematically include in its agenda every six months—or twice in the biennium—a brief review of the work of the Committees and not merely matters referred to it by any of them. There could be longer sessions at such meetings. The object of becoming informed of the work of the Committees would, of course, not be to find fault with them or to do the work of the Committees themselves, but to help committees be really committed to their assignments and to make sure that they have each a programme and that it is being pursued.

### Editor's Note

If the wrapper gets torn in transit copies of the *Churchman* are sent by the Postal Department to the Editor. Subscribers who fail to receive their copies any month may please write to the Editor who will send them any copies received by him from the Post Office.

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## Some Aspects of Social Welfare in Our Country

MRS. P. NAIDU,\* Madras

The vital importance of social welfare services in the overall development of a country is beyond dispute. When we speak of social welfare services, we refer to that set of services, intended to meet the special needs of individuals and groups who, by reason of social, economic, physical or mental handicaps are prevented from making use of, or are traditionally denied, the use of amenities normally provided by the community. They also include special services provided for Youth Welfare, i.e. programmes for students and non-students.

Since Independence, welfare services for various categories of people have vastly improved and expanded. Because of the enormity of the problem in each aspect of social welfare, the State itself had assumed an increased responsibility with a view to serve the weaker sections of the community in co-operation with voluntary efforts. Consequently provisions were made in the three Five Year Plans for social welfare services in addition to the vast amount provided for

the welfare of Scheduled Castes and Scheduled Tribes according to the directives in the Constitution and in addition also to what provision each individual State had, on its own, made for development of welfare programmes.

To help the voluntary section the Central Social Welfare Board was set up by the Planning Commission exclusively to aid and guide the many voluntary organisations who were rendering yeoman services.

All these have brought about some healthy changes. In the first place, services on an organised planned basis replaced sporadic and isolated attempts. Secondly emphasis was not so much on relief to the needy as on their rehabilitation. Indiscriminate recourse to institutionalisation was restricted and it was increasingly realised that, as far as possible, efforts should be made to reform and to rehabilitate individuals outside correctional and non-correctional institutions. For instance the value of Probation and After-Care services both for juveniles and adults; Foster

\* Mrs. P. Naidu is a former U.N. Social Welfare Adviser and Director of the Planning Commission.



care and adoption for reclaiming children; providing suitable work in day-time in work-shops and shelters in the night for the able-bodied beggars; setting up of Production Units and Community Centres for others requiring this type of services—all these show the increasing realisation of non-institutional services.

Services for women and children have received the highest priority. Madras State was the first to recognise this as early as January, 1944, as a measure of Post-War Reconstruction Services and developed services for women and children setting up what has since come to be known as the Women's Welfare Department.

Welfare services for women included the following:—

1. Through house-visits, Family Welfare Services were provided by the field workers. Advice and, wherever possible, active help was given to the mothers regarding care of children, nutrition, house management, budgeting, kitchen gardening, care of cattle, home remedies, hospitalisation wherever needed etc. Of course personal emotional problems were tactfully handled and sometimes economic assistance was arranged for.

2. Community Centres in the area were conducted where all the women gathered in their leisure moments for the exchange of experience. Useful occupational activities were provided, demonstrations conducted, instructive talks by outsiders arranged, problems of teen-age girls were attended to, cultural programmes arranged, craft instruction provided etc. Production centres were also started.

3. Special attention was paid to children below six and Pre-basic schools with useful programmes for this age group were arranged. This also served, in many cases, as a crèche for the working mothers.

4. Where long-term services were required as in the cases of deserted wives, widows, neglected or discarded women etc., discovered in the course of house-visits, they were admitted into the Service Home provided for this purpose, after carefully investigating each case. Their children also were admitted in the children's section. After watching their aptitudes these women were given the training which was best suited for them, in addition to their general education.

The aim of these efforts was always to rehabilitate them, with a view to help them to live as useful citizens. The Institution was not intended as a Home for Destitute Women.

5. In the city of Madras there were many married girls who were educated up to High School but who needed to supplement their family income. For such, an Industrial Training Institute was provided with the help of the Central Government.

6. In order to effectively implement the above, syllabi and training courses were formulated and conducted for the following:—

- (a) Field Workers.
- (b) Graduate Supervisors.
- (c) Refresher Courses for Field Workers.
- (d) Additional Training for Maternity Assistants.
- (e) Special Courses for Crafts & House keeping.
- (f) Short Training Courses for Voluntary Workers.
- (g) Social Administration for Staff and District Officers.

7. A welfare Journal was conducted with English, Tamil, Telugu and Hindi supplements.

8. A small research cell was started for processing and studying the impact of these programmes and determining improvement etc. Case Studies were undertaken.

The striking features of the programme as a whole were twofold: Firstly, the integrated nature of the programme; JANUARY 1969]

it was so comprehensive as to treat the women and their special problems as a whole and efforts to solve them were accordingly integrated. Their problems were many, and were so inter-related that it was essential that programmes intended for them too must be comprehensive and integrated in order to fully help them.

Secondly, though attached to the Government machinery, administration was kept flexible and humane. Red-tapism and delayed proceedings were eschewed. Personal relationships were always maintained on an understanding and human, not official, level. It is hoped that, with such modifications as must now be necessary in view of changing circumstances, the Department is carrying on the work with the goals already set.

A second important programme was the one for children known as the Child Welfare Integrated Project included in the Third Five Year Plan. The programme was much appreciated by the late Prime Minister Mr. Nehru as well as by his daughter Mrs. Indira Gandhi. The idea was to take up one contiguous block and work out this programme on a pilot project basis, at least one in each State to start with. For the purpose of this programme, a boy or girl from birth to the age of 16 was considered to be a child and all his/her needs, i.e., health, medical, educational, physical, vocational and cultural, were to be provided for. The implementing machinery included, the heads of all the various departments in the area besides representatives of voluntary agencies, panchayats and the trained special staff sanctioned for each project. Here was a programme that called for complete co-ordination with the child as the centre of observation and desired services. It is again hoped that this programme also is being run on the basis visualised.

No doubt there has been considerable expansion of services which may be said to be commensurate with the awareness of the problems. Nevertheless one cannot help having a feeling that the quality of services has suffered.

One chief reason may be the fact that, being a limb of Government machinery, the Departments of Social Welfare function like any other department. Human touch in most cases become invisible. It just is not there. Secondly—and this follows from what we have just stated—it is not enough if one does or wants to do good; one has to be good. We regard that true life is service, and yet this mission is too often loosely imagined and directed. In order to serve effectively and well, in order to fulfil our worthy ambition or mission, we must train ourselves by incessantly developing our capacities and talents which Nature has endowed us with and thus become good channels for service. In other words we must avoid double standards, double thinking and acting, we must definitely avoid vested and self interests and in their place develop Values, Ends and Interests necessary for the development of our Personality which in turn must be seen in the services we are out to render. This realisation is a sine-qua-non to social welfare services if they are to take root and this trend must prevail in all the workers from the top to the lowest field-worker whether serving in Departments of Social Welfare or in voluntary organisations. Officials and voluntary workers at the higher levels must cease to consider themselves as the centre of the scheme and expect others to co-operate with them. There should be good co-operation and understanding keeping only the goals in view, between the different cadres of workers in both official and non-official organisation, between the government and voluntary organisations as well as amongst the voluntary organisations themselves. Domination is not conducive to true social welfare services. Doing the right thing is important, but doing it jointly is much more important.

It is against this background that the need for an effective Council of Social Welfare Agencies is realised. This



Council should lay down broad policies regarding types of services required, their distribution, etc. and each organisation should implement them in a spirit of complete co-operation. This would also include fund raising efforts and

amounts distributed amongst various units on an accepted basis. All these are possible only when the individual worker and eventually the Organisation not only want to do good but are good.

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## Christian Social Thought in India

By Dr. W. T. V. ADISESHIAH,\* Coimbatore

The very title of this paper ought to pose a formidable challenge to anyone who enquires whether there is in fact such an entity as 'Christian Social Thought' in India. A multitude of questions is bound to crop up when one reflects over this theme. Do Christians in India really 'think'? If they do, what has been the positive outcome? How much of the thinking of Christians in India has been done by Indians themselves? Would it be fair to say that Christians in this country have simply accepted and followed the patterns of thought which others outside have brought to them? Such are the questions which inevitably arise in one's mind, as one glances through the pages of the recent evaluation produced by Dr. Bengt Hoffman, in his book, *Christian Social Thought in India: 1947-1962*. The overall impression one gets from a reading of this book is that Christian Social Thought in India has many features in common with Christian social thought generally. Even so, there must necessarily be certain elements of Christian social thought which are distinctively Indian, or at any rate appropriate to the Indian social context. To these we must turn our attention.

Even more far reaching would be the questions: How far is Christian thinking in India socialized? What contributions have Christian thinkers succeeded in making to the mainstream or social thought in India? What literature, for example, have Christians in India produced, which can claim to have made an impact on the minds of people belonging to other faiths, people who are equally well interested in social well being? Is it possible for Christians in India to claim that they have influenced the minds of other people in this country, or have been instrumental in creating an atmosphere of social awakening? Anyone who reads Dr. Hoffman's book will be impressed by the fact that many live minds in this country have been exercised over social problems. Even so, the need for more concentrated thinking cannot be exaggerated.

### Social Challenge and Christian Answer

Michael de la Bedoyere, in his book, *Christianity in the Market Place*, has made several trenchant observations regarding the impact of Christianity on the world at large. 'In spite of nineteen centuries of evangelisation, why,' he asks, 'has the Church by and large failed to make any impact on the modern world?' Bedoyere answers this question in the following way: 'Our enemies have in their heart of hearts a great regard for Christianity. We are ready, they will tell you, to believe yours is a supernatural or divine religion. But what beats us is how such an extraordinary religion produces such ordinary lives'.

There can be no doubt that the time has come for us in India to rethink and relive our social relationships with other people. We need to make every endeavour to know and understand the people in whose midst we live, their needs and aspirations, their concepts of God and man, their

responsiveness to social change, which go to make up the pattern of their everyday lives. Further, the Christian in India has to come forward boldly with a new approach to society, an approach which emerges from the very depths of the Christian religious attitude.

The Italian Social Scientist, Dr. Vittorio Veronese, former Director-General of UNESCO, has called attention to the universality of the demand on Christian social thought and action. 'The Statesman or Politician', says Dr. Veronese, 'who brings to the study of World Problems not only a political sense quickened by long experience, but also a spirit deeply imbued with Christian principles; the scientist who wields the instruments of modern research to reveal in physical phenomena the trace of the divine hand; the film actress reflecting on her art with the mind of the church; the trade union leader who presents an action based on God-given principles of the natural law; the historian, the sociologist, the psychiatrist or the novelist, each in his own way attentive to the heartbeats of a world crisis, all these are doing their job, as men and as Christians, each in the field where Providence has placed him'. There is thus a wide variety of expressions which the Christian way of life can find in the effort to meet the social challenges of the modern world.

### Christian Thought and Social Change

India is in the process of rapid and phenomenal social change. Parliamentary democracy has replaced the old imperialistic and autocratic social and political order. New attitudes to socialism are being evolved in this country. Nationhood and cultural unity are being sought in all earnestness by leaders of public opinion. In this context, the role of the Church in Social Service and Social action is unquestionably a highly significant one. Reforming participation, and the infusion into the larger life of the country of a Christian Social Ethics are valuable and important contributions which we Christians are capable of making. The Church has to function as a channel for integration power.

The development of Christian social thought in India ought eventually to lead to a harmonious relationship between enlightened Christian thinking and the socialized thinking of the secular world. The thinking Christian cannot afford to be at loggerheads with society. 'In a choice between a concept which places the whole of creation within one cognitive scheme under Christ', observes Dr. Hoffman, 'and the dual concept of a redeeming Christ and a realm of God's activity outside the Christian sphere, the Indian ethicist opts for the latter by implication. He examines the signs of God's activity in surrounding sociological realities and subjects them to the transforming light of Jesus Christ'. Although it may be that certain shades of Christian opinion are not likely to endorse this viewpoint wholeheartedly, it cannot be denied that this is

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becoming an acceptable principle underlying the strategy of Christian social thinking today.

### What of the Future?

In a social environment which is preponderantly non-Christian and to a considerable extent increasingly anti-Christian, the man and woman to whom Christian faith and practice have a deep and abiding meaning are confronted with two alternatives. One is the policy of strengthening, stabilising and integrating the social, economic, political and religious structures of the Christian community, so that it may become a force which is capable of standing up to severe stresses and strains in the future. There are many who feel strongly that Christians ought to organise themselves with greater determination and enter the fields of science and technology, business and industry, since these are the means whereby they will succeed in finding an assured place in the power structures of society. If this is at all to be possible, it is imperative that Christians should sink their differences and unite on a common front which will be the basis of their future strength and solidarity. The other alternative is for Christian Social thinking to reach out to the world at large, to seek acceptance by finding the best possible ways of achieving that sense of oneness with others, so that even at the sacrifice of individuality or communal identity, the ideal of common social and national interests is realized. The goal must inevitably be the seeking of social betterment and amelioration in the country at large. When the problem with the vast majority of people in the country is the basic problem of survival, the Christian conscience can ill afford to remain indifferent.

Of the two attitudes, the second is gaining ground in the thinking of Christians generally in India today. In a stimulating Orientation paper, written for the National Seminar on the Church in India, Father Samuel Rayan and his collaborators have drawn pointed attention to the responsibility of the Church in India today. 'In a developing country like India', they observe, 'it is a part of the Church's responsibility to provide a *diakonia* for social change, and for the reordering of socio-economic structures.

It must give meaning to man's work and generate love which will energise the community's efforts. It is the moral dynamic, the spirit, motivation and orientation, that is to come from the Church'. It would therefore be reasonable to expect a broadening of the Christian attitude and liberalization of thinking in the years to come.

### Development of Peoples

In his recent encyclical, *Populorum Progressio*, Pope Paul VI has addressed the same considerations to the Bishops, Priests, the Faithful within the Roman Catholic Church and to all men of goodwill as well. 'Freedom from misery, the greater assurance of finding subsistence, health and fixed employment; an increase in the share of responsibility without oppression of any kind and insecurity from situations that do violence to their dignity as men; better education—in brief to seek to do more, know more and have more in order to be more; that is what men aspire to now when a great number of them are condemned to live in conditions that make this lawful desire illusory'. With these challenging words, the Pope begins this famous encyclical.

Very naturally, this poses a challenge to the Christian conscience. The Holy Father has therefore highlighted the need for positive programmes and constructive planning. 'Individual initiative alone and the mere free play of competition could never assure successful development. One must avoid the risk of increasing still more the wealth of the rich and the domination of the strong, whilst leaving the poor in their misery and adding to the servitude of the oppressed . . . Economics and technology have no meaning except from man whom they should serve. And man is only truly man in so far as, master of his own acts and judge of their works, he is author of their own advancement, in keeping with nature which was given to him by his creator, and whose possibilities and exigencies he himself freely assumes'. Here then is a social policy which deserves to be elaborated and applied by Christians in India, in their effort to find a way out of the social and economic problems confronting the country today.

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## Christian Concern for Social Legislation

MRS. F. MULIYIL,\* Bangalore

Social legislation in our country is an alien product—a direct result of the impact of western culture. For centuries our society was sustained by the principles of *varna* and *dharma*. When the British took over the administration they were unwilling to interfere with the social customs of the people. Hinduism did not generate its own social judgment. When reforms came they were initiated by liberal Hindus disturbed by contact with the Christian gospel. It was Raja Ram Mohan Roy who stood behind Lord William Bentinck when the custom of *suttee* was abolished—the first significant piece of social legislation. It is said that a group of Brahman priests went to England to appeal against it. Since then the Hindus have been deeply concerned with certain social evils—like child marriage, untouchability, polygamy, the dowry system, and much legislation has appeared in the statute-book. The fact that most of these evils are still with us, disguised or undisguised, poses the question of the effectiveness of legislation in matters such as these. It is here that Christians

must do some heart-searching. The Christian, ideally speaking, would rather not think in terms of the law. Christ writes His laws on the individual hearts of men. The law operates on another level altogether. This is the fundamental weakness of all laws. They deal with situations where both justice and love have broken down. Their effectiveness therefore depends on how far they are properly administered. Those who administer the laws may be just as weak as the wrongdoers. The man who breaks the law will look for means to pervert the course of justice or of circumventing it. The widespread evil of corruption in our country is a direct result of social legislation. Every law is a fresh opportunity to by-pass it through bribery. There are, for example, laws dealing with the sale, manufacture, export and import of goods. Every one of these can be circumvented by financial pressure. This is one of the specious arguments in favour of less interference by the state with private enterprise. The whole system of monopolies has been built up by skilful manipulation of these

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laws. Thus legislation often defeats its own purpose. But let us look more closely at existing social legislation on specific aspects.

Every Christian should be in favour of laws restraining the use of liquor. Drink, we all know, has ruined hundreds of families. The failure of the policy of prohibition means that the whole machinery of the law has collapsed in this area. It has led to large-scale manufacture of illicit liquor, corruption of police officials and serious deviations on the part of officials and ministers of government between precept and practice. If this is the fate of legislation undertaken in all sincerity to carry out a project so dear to the heart of the Father of our nation, we cannot be too optimistic about other efforts. The answer is not to shrug our shoulders in despair but to intensify social education, provide healthy recreation for body and mind and turn the direction of the life of the masses. Here the church can be an effective agent of social change. It is the same with laws against prostitution. Police make ostentatious raids on houses of ill-fame. Arrests are made. We read about these raids. But the evil of prostitution is if anything, on the increase. New channels of employment for women, proper social education, training centres for undereducated girls, all these seem to be indicated rather than social legislation.

Take the question of family planning. This is an area where a Christian judgment is very difficult. A democratic government can do little in a sphere so individual and personal. Yet some type of compulsion seems definitely called for. The Roman Catholic Church after much deliberation has chosen an awkward and unpopular line. This leaves the other churches with a heavier burden. Certainly the positive answer to the problem of overpopulation is to intensify all programmes that seek for fresh sources of food supply. India cannot afford most of these. We are told that the sea contains an infinite source of food, but we have not developed ways of securing these. Meanwhile millions of fresh beings are on our hands and we are staggered by the problem of feeding them. Every minute can add millions; so we dare not delay the control of births. If mission hospitals could be entrusted with this project, we would be helping the state at the point of greatest need. The Union Health Minister holds over us the threat of sterilisation after two children. But with all his passionate zeal he sees the difficulty of legislation in this matter. Propaganda can do a great deal to soften the ground—private associations have their work cut out for them. Medical and surgical aid in this sphere calls for special qualities like honesty and delicacy and above all a spirit of reverence for life, even when attempting to keep back those that we cannot truly care for. Here is a sphere where persuasion has to take the place of legislation. Christians are doing much, but there is a great deal more that can be done, to strengthen the efforts of the state.

Then there is all the marriage legislation beginning with the Sarda Act and ending with attempts to put anti-dowry legislation on the statute book. Marriage laws differ from one religious group to another. The evolution of marriage laws that would safeguard the man, the woman, and the child requires so much wisdom that fools should not rush in where angels fear to tread. But a uniform law for all the communities of India based on the needs of modern society would help the process of integration. As for divorce, the Christian must believe in the possibility of redeeming every situation. Counselling for reconciliation, sex education, loving supervision in the choice of partners, pre-marital medical advice, all these can help to mitigate this evil. Divorce laws should be humane not vindictive. When a breakdown is inevitable the church must refrain from being judgmental. Nowhere is compassion and understanding more important than the law.

The root causes of social evil lie much deeper. Social legislation of the kind we have can only tinker with the

problem. Many though not all social evils are the result of dire poverty or a haunting sense of economic insecurity. In the quest for a juster social order, the church has not played a conspicuous part, though individual Christians have struggled for social justice. A change in the structures of society requires an entirely different approach. Yet without such change all our social legislation tends to remain on the statute book. Marx was right when he said that the basis of life is economic. Social legislation lags behind economic changes and in India seems to have been overtaken by them. The emancipation of women which was the objective of much cautious social legislation, has been brought about with a vengeance by the driving force of economic forces. Families that prided themselves on the seclusion of their womenfolk now send their girls to work at all hours and to remote places. One night returning after an entertainment, on the last town bus, I observed a Muslim girl board the bus. She was heavily draped in the traditional burka, but she was all alone and seemed to be returning after a day's work at that late hour. There has been an explosion of women in public life from all income groups, partly because a girl can earn a supplementary income in cities more easily than a boy of her age. Families advertise for employed brides for their sons. All these drastic changes in social attitudes are the simple result of spiralling prices. The iron claws of economic necessity are twisting our society into strange and unpredictable shapes. There is much obvious suffering but even more under the surface in this social chaos where ruthless economic competition allows the weakest to sink into despair while money and power remain with the most unscrupulous sections of our population.

In such a critical situation mere social legislation seems unrealistic. Christians must join forces with those who are preparing for drastic changes in the structures of society. Even with the basic Christian culture of the west, an egalitarian society has emerged only after world wars and revolutions. The record of the organised church has been both weak and immoral. It has identified itself with vested interests. This seems inconsistent because the church is constantly involved with remedial work—hospitals, orphanages, homes for the old, rescue homes. But their resources are limited and hardly touches the fringe of the problem of social suffering. The time has come for Christians to press for changes in the constitution so that the injustice of our social system may be removed. If we have to eschew violent methods then we must work for changes in the laws affecting property, the growth of monopolies, and strong penal deterrents for corruption, inefficiency and dishonesty in the use of public funds. Christians have always tended to be pious and sentimental rather than just and loving. Sexual morality, smoking and drinking, disturb them more than the concentration of wealth and power and the payment of inadequate wages. We need to become intelligently aware of the implications of certain party political affiliations. The Swatantra party which is in favour of a *laissez faire* economy and which is supported by capitalists and feudal princes has chosen a Christian to represent it at an election in the south. This is a sad comment on the political maturity of our community. If I was compelled (which God forbid) to choose between the revolutionary Marxist party which is out to overthrow the present set-up by violence, and the Swatantra party which wants complete freedom for the strong to exploit the weak, I would throw in my lot with the law-breakers. Christ was prepared to use the whip to drive the money changers from the house of God. In a country, where about 75 families control the entire economy, to say nothing of their indirect control over the public sector, social legislation seems meaningless.

In short, the Christian concern for social well-being should be thorough, sincere, and fearless—and prepared to go even beyond legislation, to the cross.



# Legalisation of Abortion

DR. RAMABAI PONNUDURAI, *Palayamkottai*

The controversial problem of legalisation of abortion has been before the parliament for quite some time. It is a problem that has generated a lot of heat and friction. It is eloquently pleaded that such a legislation would result in general laxity of morals and erode into the moral fibre of the nation. It is made to appear that the only deterrent factor that makes people lead a restrained life is the fear of the consequences following an unwanted or sometimes illegal pregnancy.

A good section of the population on the other hand favour legalisation of abortion. It is known that quite a number of pregnancies in India are induced into abortions against the law and, as a result of the crude and unhygienic methods adopted in this illegal act of abortion, the morbidity and mortality rates are quite high. These will be reduced if abortions are legalised and facilities provided for the scientific termination of pregnancies.

It is the common experience of medical practitioners that a steady stream of married couples seek medical help and aid to terminate an unexpected, unwanted or uncomfortable pregnancy. But since there are penal provisions against inducing abortions, they have no alternative but to avail themselves of the services of the quacks or unqualified practitioners of medicine. These quacks mishandle the cases by using crude unhygienic methods thus creating grave complications of localised sepsis and permanent infection of the pelvic organs for the young mother. The advocates of legalisation of abortion therefore point out that it will be only an open and frank recognition of what is being secretly practised and what we pretend not to see.

Whatever it be, there are quite a number of practical difficulties and dangers attending upon induced abortions. Young women might get frequently pregnant not realising the magnitude of the hazards to life and health following such induced abortions. The degree of risk attending upon such induced abortion is much greater than that involved in completing the pregnancy to term and a natural delivery. A healthy foetus implanted in a healthy uterus is not such an easy thing to remove.

Successful execution of induced abortions needs expert medical attention and skill which is in acute short supply in the rural areas. In the best of hands, and even with modern methods such as vacuum extraction, it will have its own risks. It will normally mean stay in a hospital with facilities for aseptic precautions and surgical emergencies. Further, it will be an added burden on the already over-worked medical personnel in public hospitals, and it will be impossible in the existing medical services to cope with such a large number of induced abortions, when their services could be utilised in a better way to relieve human suffering and pain on account of other diseases. In view of the formidable practical difficulties involved in induced abortions it will be advisable to confine it as at present to emergent situations where the conception has occurred as a result of rape or where the continuation of pregnancy is likely to result in the birth of a mentally deficient child or when it is medically pronounced to cause grave risks to the life and health of the mother.

Legalisation of abortion is a measure that can just touch the fringe of the problem creating more future problems than it does presently solve. It does not go deep down to the very roots of the problem. It constitutes a short-sighted

negative approach to the problem. If a woman is helped out of an unwanted pregnancy through induced abortion, there is every likelihood that she might again get pregnant if she is not taught to practise family planning methods.

Studies in rural areas in India have revealed that, while each live birth entails on an average a period of 23 months of protection of the mother against conceptions (which is inclusive of the period of pregnancy and prolonged lactation of the child), an abortion provides only 5 months of such protection. Unless such induced abortions are coupled with contraceptives and sterilization, abortion as a fertility control would result in the danger of recurrent pregnancy thus involving great risks to the health of the mother at some stage or other.

Even now the laws of the state do allow the physicians the discretion to terminate a pregnancy if therapeutic reasons call for such a drastic measure. But rarely do the doctors have recourse to this expediency since the degree of risk following induced abortion is much more than that following the continuation of pregnancy to term.

It may thus be seen that legalisation of abortion will just mean a return to the obsolete, crude and primitive method of aborting pregnancies at the time the world of science has witnessed tremendous growth of knowledge in the field of reproductive biology and physiology by which pregnancies can be effectively prevented. In future, newer methods of conception control may become available as a result of refinements of techniques and experiments with newer drugs, making available sure, simpler and more effective methods of achieving the same objective of population control.

The permanent and broad based solution to the problem lies in popularising control of fertility by the use of family planning methods including permanent methods such as vasectomy and tubectomy. The emphasis should be placed on family planning methods rather than on abortions in any programme of effective control of population. Only in an extraordinary situation can such destructive methods be resolved to. The sentiment of womanhood also favours the prevention of the creation of a life rather than the destruction of it at any stage.

In a framework of free democratic society in which we live, the government cannot bring in any social legislation with an element of compulsion. The determination of the optimum size of a family is indisputably a matter of free choice of the individual couple and any attempt on the part of the government to interfere with the free exercise of this crucial choice of the individual will be met with deep public resentment and indignation. At best government can create a suitable atmosphere and public opinion through education and propaganda.

Here we can see a good scope for the Christian Church to operate and make itself useful to the nation. The Y.M.C.A. and Y.W.C.A. as social groups of the Church can play a big role in preparing our young people for marriage and responsible parenthood through proper marriage counselling and sex education. This is a long-term process, but it definitely pays when it comes to the question of restricting the size of the family.

It is hoped that the Christian Church will actively co-operate with the government in meeting the greatest challenge of the time—the economic and social uplift of the masses through control of population explosion.



# Helping Remove a Blot on Church and Nation

When I arrived in Delhi on October 26th for the National Seminar on Adult Education of Women in the Changing Pattern of Society, which was organised by the Indian Adult Education Association in collaboration with UNESCO, and found I was the only C.S.I. representative there, I thought I ought to send a report of it to the Churchman so that others could share in the experience that I was fortunate enough to have.

There were 61 female delegates and 1 male delegate from 12 States, representing Government and Voluntary Agencies, and for 4 days we discussed the problems involved in Adult Education for Women intensively. After hearing various papers we were divided into discussion groups and the results of all our deliberations were condensed into some recommendations, and then certain resolutions were framed which will be forwarded to the Government. The meetings were presided over by Dr. M. S. Mehta, President of the Indian Adult Education Association and Dr. (Mrs.) Durgabai Deshmukh directed the whole Seminar. We were accommodated in dormitories with a common mess and it was most interesting to meet women from all over the country, all interested in the same aims.

I shall just highlight the things that impressed me, and which I think are useful for our attempts. My own comments are placed within brackets.

(1) 1968, Gandhi Centenary Year, is to be called Literacy Year, and we are all asked to make a special effort to double our literacy. (We in Rayalaseema are making a start on this by planning to run 2 long residential courses instead of the usual one.)

(2) All experts are agreed that the mass approach has been proved a failure, and therefore we must be selective, use our time, talents and money where it will do most good. Suggested age limits are 14-45, but some felt we should start with 10 years, especially as the younger age-group are often begging to be taught, and have few family responsibilities, while *we* have to beg the older ones to come.

(3) All literacy must be functional—that is, the new literates must go on to make use of their literacy so that it becomes natural for them to turn to a book for information. Otherwise they lapse, and all that has been done is wasted.

Therefore efforts must be made to prepare follow-up books, in simple language, on subjects women are really interested in. (There are already some of these available with C.L.S. in several languages.)

(4) Youth groups, Women's groups, schools and so on should be asked to do this work as part of their service to the community. Even in towns there are so many illiterates who could be reached in this way.

(5) Some practical hints which came out in discussion:—

(a) Propaganda should be done first to get people interested and helped to see the advantages of literacy.

(b) Many people felt that if some economic incentive can be offered it is helpful. (In our Church set-up I find this rather difficult to imagine, and prefer social and psychological incentives. In our experience, the greatest incentive for Christians is to be able to read their Bible and Hymn book.)

(c) People should not be expected to come every day, 3 times a week is better. If teachers are available every day then the 10-16 year old could come 3 nights and the older women the other 3.

(d) Wherever possible it is better to find local volunteers and give them training rather than importing teachers from outside.

The task is enormous, so we have to be selective, start in a small way where we are, and pray that it will grow into something bigger. I would like to suggest that every C.S.I. Women's Fellowship and every Youth Group take this up as a specific challenge for 1969. If each member gives one evening a week or even one a fortnight, a highly successful class could be run on the shift system. It need not be an expensive business, the primers seldom cost more than 20 Paise each. We have the people and we have the opportunity. What we need is the spirit of service and enthusiasm which should be roused by our great thankfulness to God for having given us the gift of education and by our determination to show our gratitude to Him, by helping those who have not had our good fortune.

P.B.H., Rayalaseema.

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## The Mysore Diocese, CSI

*(Continued from previous issue)*

Progress has also been made in rehabilitating our medical work. The main problems were lack of staff, lack of money and how to keep going, or whether we could close, the village hospitals. Upgrading the big town hospitals, raising fee structures and improving administration and methods of accountancy have had encouraging results. Making them general hospitals with departments and getting them recognized by nearby medical college for their students to work as interns or housemen, has attracted recently qualified doctors as well as retired persons with high qualifications. The grouping of the smaller with the larger hospitals has helped to provide medical and nursing staff in rotation for the smaller hospitals. Increasing the fee structure and limiting the treatment of poor patients, which must now be subsidised from a special fund, will lessen, we hope, overcrowding the hospital and overworking the staff. It may also help to channel the contribution of patients, who are

able to pay, to hospital funds instead of to members of staff which has been the practice, especially if fees are too low.

Plans for improving, enlarging and centralizing the admissions and administration of the boarding homes have proved capable of fulfilment through the timely help of organisations like Kindernothilfe and the Christian Children's Fund which supports individual children in our boarding homes through donors in Germany and U.S.A.

### The CSI Pattern of Unity and Bangalore as an Ecumenical Centre

After 1947 the Student Christian Movement and the Bible Society both established their Indian headquarters at Bangalore. The Christian Institute for the Study of Religion and Society (CISRS) has its home in Bangalore, close to the UTC. Its first director was the late Dr. Paul D. Devanandan. He was ordained both as deacon and



presbyter by the Bishop of the Diocese. Other ordained ministers working in institutions like the UTC, or with Societies like the Bible Society or the SCM, are commissioned, if they so desire, as presbyters of CSI. Such ministers are on our roll and may be appointed to some pastoral charge or simply associated with one of the many pastorates in Bangalore. People like Harold Moulton, Marcus Ward and Russell Chandran, all of the UTC, were convenors of the ministerial committee of the Diocese. They helped to draw up the rules for the selection and ordination of ministers and initiated schemes whereby the lay pastors and evangelists were selected and prepared for ordination first as deacons and then as presbyters.

The CSI has, through the Bangalore Christian Council for Action, links with other Christian Churches and Institutions in Bangalore, and through the Ecumenical Co-ordination Committee, co-operation with the (Syrian) Orthodox Churches and the Roman Catholic Church on all matters of religious, social and political concern. When the Rev. Harry F. J. Daniel, of the SCM, became presbyter of St. Mark's Cathedral, he pioneered the Industrial Team Service and specialized in other urban ministries based on the Cathedral. Thus, through its flexible approach, the CSI in Mysore Diocese has been able to use the services of the ordained ministers occupied in different kinds of work, as well as to ordain suitable persons for the honorary ministry. Of the 124 presbyters on the roll of the Diocese, 16 are retired ministers rendering honorary service and 26 work in institutions or for societies. Of the 82 ministers in full time pastoral work, only five are foreign nationals and only nine have not been episcopally ordained. (This figure does not include the Basel Mission pastors who were recently commissioned as presbyters of CSI, when the

S. Kanara and Coorg DCC joined the Mysore Diocese. None of them have been episcopally ordained.)

### The Wider Benefits of CSI

Since 1958 the number of congregations in the Diocese has risen from 183 to about 300, and the total Christian Community from 35,000 to over 70,000. This is because single congregations, groups of congregations and whole church bodies have joined the Diocese during this period.

Why has this happened in the Mysore Diocese? Firstly, the CSI pattern of union has created a sense of unity between all the congregations and ministers in the area where it operates, whether they have had the benefit of episcopacy before or not. This fellowship has proved capable of attracting others. The constitution has also made it possible to accept them and, by commissioning, their ministers as presbyters without any service of reconciliation or the laying on of hands.

Secondly representatives of other churches in the Mysore State have always been invited to our Diocesan Council and to special services or social functions at other levels. Some of the present members of the Diocesan Council have previously attended as fraternal delegates. At the last Council a hope was expressed that the Lutheran and Methodist Episcopal delegates attending the Council would soon be able to come there as members. A Methodist and a Lutheran, along with a Roman Catholic and a Mar Thoma Church delegate, conducted our devotional sessions during the four days of the Council. The climate of South India may thus prove a suitable climate for the seeds of wider union to grow and bear fruit in the future.

N. C. SARGANT,  
*Bishop in Mysore, C.S.I.*

## The National Citizenship Academy of the Christian Ecumenical Centre at Whitefield, Bangalore

SANJIB SARCAR\*

It was a dream, a long cherished dream. Very few thought it would come true. Most of the friends and well-wishers had serious doubts about the success of such an ambitious undertaking.

It was 1966 when the plan was made and placed before the churches. Initially the response was not very encouraging. But the planning went ahead in faith and hope.

The Graduation Ceremony of the Academy came off on the 12th of October 1968, at the Ecumenical Christian Centre, Bangalore. The ceremony was a solemn and dignified function, without much noise and pomp. It was held against a rural background, in the newly built hall.

In welcoming the gathering, the Rev. M. A. Thomas, Director of the Ecumenical Centre, spoke of this dream and expressed joy that the dream had come true. He said that unless the Church comes out of its four walls and identifies itself with the aspirations and problems of the wider community, its Christian witness will not be taken seriously. Christians must involve themselves in the various struggles and trials of the nation instead of standing apart as indifferent, unconcerned onlookers. In order to help the churches in a humble way to achieve this goal, the Centre had in faith launched on a new venture of initiating the Citizenship Academy—a Six Month Post-Graduate Training for leaders in Christian responsibilities of Citizenship. The first batch of nine students came from Bihar, Bengal,

Mysore, Madras and Kerala States sponsored by different churches and organisations and the course had successfully concluded in October, 1968.

The students and staff lived together as a well-knit family expressing in an amazing manner a community life, working, studying, discussing, worshipping together and co-operating in the various activities of the Centre.

The aim of the Academy was 'to impart a broadening or an orientation which would enable those who enter here to see the modern problems in a concrete perspective and not merely be in engagement with an abstract academic issue. Apart from lectures, seminars, thesis writing, confrontation with Political and Labour Union leaders, etc., therefore, periodically conducted tours to the actual spots where important projects are underway, were part of the course in the nature of 'applied study'. The vital emphasis that ran through the course was to produce competent people who will in their concrete situation help promote greater involvement of the people wherever they serve as their calling, in this great task of nation-building'.

Who were the teachers? Many professors and lecturers from the universities of Bombay, Madras, Bangalore, Mysore, Karnatak and Hyderabad, eminent scholars, men in public affairs and church leaders lectured to the students.

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\* Mr. Sarcar is editing a paper in Benga.



# Triennial Assembly—Tamilnad Christian Council

The Triennial Assembly of the Tamilnad Christian Council was conducted in Mathurai American College buildings from 30th September to 2nd October 1968 with 45 participants gathered from 25 affiliated bodies of the Council.

'Renewal of the Church for its Mission' was the main theme of the Assembly. For the first time the deliberations of the Council were conducted entirely in the Regional Language, namely Tamil.

Bishop Solomon Doraisamy in his Presidential Address urged the individuals and the churches for action, and made proposals for Renewal in Church life.

1. Worship, Teaching, Witness, Administration and Planning are patterned without any concern for the neighbour. Traditions in church matters, and Rituals which are contrary to the needs of the Church and which waste the church's time, energy and resources must be done away with.

2. It is high time the Church in Tamilnad organised an Educational Research Centre to go into the question of Text-books, Plans, Counselling of Students, Bible teaching and also engaged in evolving plans and advising the schools and the government on educational matters.

3. Churches in Tamilnad should join together and establish Training Centres for wardens, matrons and executive heads of hostels, so that they may serve as institutions which produce honest and faithful people who in their turn will train such men and women for the church and the country.

4. There must be real and meaningful relationship and cooperation between the National Christian Council and the Regional Councils and the Tamilnad Christian Council should help the Churches come together to fulfil the Lord's wishes and prayers.

The three main speakers dealt with the theme under the topics. (1) 'Why Renewal?' (2) 'Renewal of Concerns' and (3) 'Renewal of Structures'.

Mr. A. C. Dharmaraj stressed that Renewal is indispensable to the sin-sick world. 'Mission' at the present day denotes the whole church and its witness in all its dimensions. The Church must be renewed in order to give life to the world which is filled with pride and falsehood and hence in a deadened condition. The Church must detach itself from the situation in which it is disobeying God's commandments for the sake of its tradition.

Mr. D. A. Thangasamy made it clear that concern began with the Incarnation of God in Jesus Christ. God wanted the Jews to be concerned with His message of Renewing the World. The Jews failed to fulfil it as they developed a spirit of hatred for and separateness from other nations. The Church in its turn failed to be concerned with the world. As there was no growth in the basic thinking of the Church, it neglected the community, and it neglected politics; hence the confusion, injustice, competition, and craftiness in society. The Church should express its concern over wrong-doing in every walk of life.

Mr. P. A. Sathia Satchy, presenting his message on Renewal of Structures, said that the Church is unchangeable, but that the Structures, of the Church are changeable to drive home the message of the Gospel and salvation according to changing times. Denominations in the Church must die, divisions in the Church on the basis of caste, economic status, colour, nationality and such like must disappear. Observances and practices which are considered to be foreign by non-Christians and which are therefore impediments in accepting Jesus Christ as Lord, specially in the

matter of worship and religious observances must be carefully wiped out.

The main theme of Renewal was divided into five sub-topics and were discussed in five groups as follows:—

1. The Purpose of the Congregation and its place in the Environment.

Contrary to our Lord's intention the Church has failed to be a task force. This is so because there is no revival and renewal in the life and work of the Church, and also because the members of the Church have failed to live sacrificially for the sake of the Gospel. There is a dearth of leaders which can make the church a task force. Thoughts on Christian Stewardship, courage to rise against and to express our considered opinions against all forms of injustice, oneness among churches and humility in service must be kept in the forefront. Responsible persons of each church should make a study of their church and discover the basic reasons for its failure to be a task force and act suitably.

2. How to bring about a change of outlook and a new understanding of Christian Mission in the Christian Congregations.

The fact to be emphasized is that the total Ministry of God belongs to the people. Sunday services and Prayer meetings should be so organised as to help the saints to equip themselves for the great service. The congregations should be committed to reading and discussion. They ought to be trained in thinking of the problems of the community. Bible Studies and Fellowship meetings should be arranged for all Christians working in secular institutions. The problems of those in secular professions should be catalogued and arrangements should be made to give suitable counselling to those involved in them. Total participation of the congregation in giving and spending of funds should be encouraged, especially spending an appreciable amount for causes and interests outside their own church.

3. The Role of the Congregation in Nation building.

There are two factors in nation building, namely, the material and spiritual. The Christian community being not only a minority group, but also a notoriously poor one, may not have much to contribute to the material side. On the other side, however, the Christian community should be able to contribute considerably through character formation and furthering new activities. The Christians must take seriously their responsibilities to foster in people a sense of loyalty, devotion and concern for others. The Church should make the maximum use of its possibilities through its boarding homes where real character training should be given. The Church requires in administration and industries people who can stand for justice and principles against injustice, bribery and destruction. The Church must enlist leaders with constructive aims who can lead students and workers and create public opinion for upbuilding and consolidation.

4. Christian Responsibility of a member of a congregation in his profession or calling.

A Christian in his profession should endeavour to establish God's Rule in situations where injustice reigns. As it is impossible for individuals to find solutions for problems found in their professional lives, Christians in one and the same profession should jointly find them. Christians must be given the faith and training to solve small problems, so that they may gain experience and strength to tackle bigger ones. Christians should be expressing their views in all situations. They should wholeheartedly participate in the activities of organisations like Rotary Club, Lion's Club and Welfare Committees. The several churches in a city or town



or the different denominations in an area should organise studies of these problems and arrange to teach its members how they should approach and solve them.

5. Changes necessary in the Traditional Patterns of Church Life and Worship.—(New Structures—Changes in the Administrative Set up.)

The Church should interpret Religion—its faith and life—in the manner that is intelligible to the people in a particular area. The ways of worship may be so arranged as to conform to the taste and culture of the people, retaining at the same time the forms that are peculiar and basic to Christianity. All encouragement should be given for the expression of Christian truths and ways of worship through Indian Art, Music and Cultural forms.

The Assembly passed the following Resolutions among others and remitted them to the Executive for action.

1. That arrangements be made to get the cooperation of all the affiliated Churches for joint action in the matter of training of Christian young men and women to be wardens, matrons and executives of Christian hostels and boarding homes.

2. That possibilities may be explored for the organisation of an Educational Research centre in Tamilnad.

3. That City Christian Councils be organised for promotional work of discerning the work of Christ in the world, and for this purpose to study the religious and secular movements of our country and time; to promote joint action in dialogue with men of other faiths and of no faith; in witness in industrial society; in the production of apologetic, evangelistic and outreach literature; and in the projects of community service; and to serve as channels of communication by bringing to the notice of the Churches and Christian people ideas and insights emanating from the World Council of Churches, the East Asia Christian Council and other Ecumenical bodies and where necessary interpreting these to them, and by passing on to the NCC the new insights and special concerns and significant developments taking place in the regions.

4. That the Assembly express its heartfelt thanks and gratefulness to 'Bread For the World' in Germany for their gifts for 151 wells; that the United Church Board be

thanked for their gift of Rs. 2,52,000 to install 100 pump-sets in the various church areas in Tamilnad.

5. That the Executive explore the possibilities of the different fields of work for collaboration with the Roman Catholic Church and also invite representatives as Fraternal Delegates for future assembly meetings.

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(Continued from page 8)

They not only took part in the programme, but also gave their fellowship to the students by staying on the campus. Moreover, Mr. A. S. Theodore, Programme Secretary, and Mr. S. Prabhakaran, Resident Lecturer, were both living with the students from the beginning to the end of the course.

'It was a new kind of experience I had', commented one student. Various comments and reactions came from the students such as—'Before coming here, I thought that the work of a clergyman is only within the church, but now I understand that the work of the church is in the world.'

The Graduation Ceremony of the six months Citizenship Course was presided over by the Rt. Rev. N. C. Sargant, C.S.I. Bishop of the Mysore Diocese and the Graduation Address was delivered by the Rev. Dr. J. R. Chandran, the Principal of the United Theological College. In his address, Dr. Chandran conveyed his hearty congratulations to the Director and Staff of the Ecumenical Christian Centre for their successful conclusion of the Academy. He urged the students to go into the world and serve humanity and help to build the nation.

Bishop Sargant, in his presidential remarks expressed his hope that the next Academy scheduled to start in May 1969 would have double or treble the number of the present students. He appealed to the Indian churches and leaders to sponsor suitable candidates for the same.

A Service of Dedication followed the Graduation Ceremony led by Bishop Sargant. The Order of Service, unconventional in its form, was meaningful in relation to the Academy and the secular world.

## Letters to the Editor

### Our Score in the First Score

(A Presbyterian Point of View)

Sir,

Please let me put in this brief rejoinder to Mr. L. C. Hunt's article appearing in your October 1968 issue under the above caption. For all the ills of the North Kerala Diocese he lays the blame squarely on a section of the ex-Basel Mission Community; skips over them as mere teething troubles and infant diseases which the diocese has outlived. The review ends in a catalogue of achievements during the first two decades of the existence of the C.S.I. in Malabar.

It is to be regretted, however, that Mr. Hunt offers no suggestions for the solution of the difficulties, lasting as well as acceptable to both the contending parties; but rather contents himself with this over simplified generalisa-

tion. The union, as he rightly observes, did not create any problems of faith. It never did. We all agree about Jesus, but this does not unite us. We differ about the Church and this separates us—the priest, the sacraments and the methods of Church Government. The differences between the presbyterian and anglican traditions are fundamental and far more deep rooted than he would care either to appreciate or admit. It cannot be resolved by the tricks of a magician's wand. What he passes over as trivial, trifling and administrative wrangles form the very core of the strife; it has landed us in the plethora of litigations.

Thus the assertion that it is a handful of unscrupulous fortune-seekers and those dislodged from positions of power and privileges that sow the seeds of dissatisfaction and create disturbances and that, when more order is sought to be established, resistance is put up, because it annoys and irritates them are wishful thinking. To imply that before the advent of the C.S.I., there existed in the Basel



Mission Church no order or discipline, and that everything was in a chaotic and primordial condition is screening the real issues. From the very inception of the Basel Mission Church in Malabar and elsewhere it had a well organised system of administration consisting of local assemblies, presbyteries, district councils, and finally the synod. Resistance to discipline was neither tolerated nor viewed with levity or leniency. Council proceedings were conducted with far greater dignity than that obtaining in secular assemblies. As for fortune hunting, compared with what the Malabar Church was receiving from the Home Board and on a sliding scale, what now passes annually from the same source through the hands of the bishop would be fabulous and staggering. Is it fair then to impute motives of lucre to the leaders of a movement?

Could a bishop and people fashioned and shaped, as they are, in the Anglican mould ever tolerate any challenge to, and interference with, his authority? The presbyterian would, of course, rebut that in the C.S.I. what is contemplated is not undiluted episcopacy, but constitutional episcopacy. True; in effect, however, it is a contradiction in terms. To the Anglican it is historic episcopate; nothing more nor less. To him constitutionalism is abomination and anathema.

Now let us, in the light of this criticism, examine the points *vis a vis* the achievements making up the score in the last twenty 'eventful' years.

First, the 1948 constitution solemnly accepted by both the churches, was scrapped before it had had hardly time to get over the 'teething troubles' or emerge out of its baby garments and a new one installed. To say then that the two churches functioned under different constitutions prior to November 1960 is a travesty. The ultimate authority, the bulky diocesan council and the less bulky standing committee, were both reduced to the bishop's working committee.

A novel rule, 78 (h), was invented and promptly applied to supersede the Malabar District Church Board, the highest administrative organ. Secular courts quashed the proceeding.

That the bishop pays salaries direct to the pastors and lay workers is true; its effect please? They are brought under the unbridled sway of the paymaster without the interposition of the District Church Board.

Geographical integration; rather let us say 'territorial integration', for geography of the areas is still different. This has resulted in the creation of one more anglican council, thus giving them a perpetual preponderance at elections. Other achievements are not worth serious notice; even lesser Panchayats and voluntary bodies accomplish much more than these, especially under the impact of our Five Year Plans.

In spite of the injunction in the C.S.I. Constitution that no novel forms of worship will be introduced except in

concurrence with the Presbyter and the congregation, a new form of Communion Service has been arbitrarily imposed.

But so long as the powers that be do not recognize and accord equality and refuse to respect the basic principles of the Union, union will continue to be an amalgam and peace will be a far off dream.

CYRIL L. ISAIAH,  
Treasurer,  
Malabar Church Council, C.S.I.

## Are Christians Intolerant towards Other Religions?

Sir,

The one accusation that is very often levelled against the Christians by the non-Christian brethren is that they are intolerant and narrow-minded and that they go about saying that Christianity is the only religion that can deliver the goods and that Jesus alone is the Way, the Truth and the Life. Christians may appear to be intolerant when they talk about their religion, but not in their daily living and contact with non-Christians. They believe in co-existence and get on very well with their non-Christian neighbours.

With regard to the point whether there is only one true religion, it is no use merely saying verbally that any religion is not as good as ours; for religion is not simply a matter of the intellect. It is much more than that. It is a matter of experience and the way of living. A religion, in the true sense should not only offer a moral code but also give the power and strength to live up to the moral code. So, at least good Christians who have experienced this power and strength in Christ to lead a victorious life have the right and the duty to assert that Jesus is the only Way, the Truth and the Life. I am not concerned with Christians who honour Jesus with their lips but whose heart is far from Him. Without any vital experience in Christ, they have no business to go about saying that Christianity is the only religion that can save mankind.

At the same time we have no quarrel with the non-Christian brethren who have experienced this saving power in their own religion. They have the liberty to stay in their own religion and need not think of changing it.

It is, therefore, only in the light of experience and not because of intolerance and narrow-mindedness that good Christians as well as non-Christians that have accepted Christ through conviction, affirm that Jesus is the Way, the Truth and the Life.

(REV.) M. S. RATNAM,  
Palayamkottai.



## THE DIOCESES



### MADURAI AND RAMNAD BOARD OF MISSIONS

#### 1. Missionary Secretaries' Conference

The Conference for Missionary Secretaries was held in the premises of the O.C.P.M. Girls' High School on the 20th July 1968. 52 Missionary Secretaries attended the Conference. Dr. Raja Savarirayan from the Christu Kula Ashram, Tirupattur, had come as the guest speaker. In his first address he spoke about the presentation of the Gospel to the Hindus. He spoke from his personal experience, giving the history of persons who had accepted Jesus as their personal Saviour. In his second address Dr. Savarirayan spoke about the Ashram life in general and about the Christu Kula Ashram in particular. He invited the delegates to visit the Ashram.

#### 2. The Fourth News Letter

The Board of Missions published its fourth News Letter early this month and copies were sent to the Presbyters, Heads of Institutions, Missionary Secretaries and others. The news letter contained

information about the five aspects of the work of the Rev. Paul Manickam in Thailand.

#### 3. Missionary Festival and Sale

This was celebrated on a grand scale this year. Several pastorates and institutions were making preparations for this day by arranging small sales in their own places. The sale was held in the O.C.P.M. campus on Saturday the 10th August 1968 when the Rt. Rev. C. S. Sundaresan, Bishop in Rayalaseema, inaugurated the sale. There was great

cooperation from individuals, institutions and pastorates. There were 40 stalls. We are very happy to report that the Nurses in the Government Erskine Hospital participated in the sale for the first time this year by running a stall. The Tallakulam Church shouldered the responsibility this year. The total collections through the sale and donations is Rs. 14,772.71 without excluding the expenses.

A Thanksgiving service was conducted in the American College Chapel on 11-8-1968 and Bishop Sundaresan spoke about the Missionary Task of the Church. We are thankful to God for the friendship and fellowship we have experienced in His service during this Festival. The authorities of the O.C.P.M. High School, the staff and pupils and the servants gave us the help and cooperation needed for this great undertaking. We are very grateful to them.

My grateful thanks are due to many other friends for all their kind help, cooperation and the encouragement they give us to carry on this piece of God's Work.

RANJITHAM DEVAOSS,  
*Convener.*

## ANNOUNCEMENTS

### ALL-INDIA CHRISTIAN SEMINAR ON PASTORAL COUNSELLING & CLINICAL PASTORAL CARE

At the Ecumenical Christian Centre, Whitefield, Bangalore

From Monday the 24th to Friday the 28th February, 1969

Dr. Frank Lake (M.B.D.P.M.D.T.M.) who was formerly Medical Superintendent of the Christian Medical College Hospital, Vellore, is now heading the internationally famous Clinical Theology Association in Nottingham in England.

Dr. Frank Lake is now in India on the invitation of the Church of South India. He has been visiting the various dioceses of the Church of South India conducting short seminars. Before returning to England Dr. Frank Lake will give us his last four days, 24-28 February, for a National Seminar at the Ecumenical Christian Centre, Whitefield, Bangalore. The focus of attention will be upon pastoral counselling, whether by Presbyters or laity, of persons passing through times of crisis, of sufferers from emotional breakdown, depression, anxiety, and other disorders of personality, behaviour and interpersonal relations.

Owing to lack of accommodation only a maximum of thirty-five could be taken for this seminar. There will be no tuition costs but delegates will pay their own travel fare and accommodation and food expenses. Accommodation and food expenses will be Rs. 40 per person. It is hoped that the sponsoring churches and organisations will underwrite the expenses of their delegates.

As soon as we receive the first thirty-five names we shall close admissions. Please register your names by sending the registration fee of Rs. 10 by money order. Detailed programme will be sent on receipt of the Registration Fee.

Ecumenical Christian Centre,  
Whitefield P.O.,  
Bangalore.

*Director.*



12 South African  
Clergymen Reject  
Government  
Intimidation



Pretoria, (EPS)—An open letter has been sent by 12 leading Protestant and Anglican Clergymen to South African Prime Minister Balthazar J. Vorster notifying him they are not intimidated by threats against their anti-apartheid stand.

The clergymen said they were reacting to the Prime Minister's recent statement criticizing 'certain members of the clergy who use sermons for preaching politics'. (EPS No. 36)

In their open letter the clergymen said: 'We are deeply disturbed by your remark, not on account of ourselves or from fear as to what may happen to messengers of Christ, but because the head of our government has spoken in this manner... The highest service the Church can at present render the government in our country is to urge it in all seriousness and in God's name to become converted from its ideology of apartheid', the letter said.

EPS.

**World Bodies of Reformed/Congregational Churches to Merge in 1970**

Geneva, (EPS)—The merger of the World Alliance of Reformed Churches and the International Congregational Council will take place at a joint assembly in Nairobi, Kenya, from August 20 to 30, 1970.

The assembly will also be the 20th General Council of the World Alliance and will have as its theme, 'God reconciles and makes free'. Discussion in four sub-sections will be concerned with 'the freedom of God's World', 'the freedom of the new man', 'the freedom of a just order', and 'the freedom of Christian Witness'.

EPS.

**WCC Leader Welcomes Cessation of Bombing**

Geneva, (EPS)—The 'good news' that the United States had ceased bombing North Vietnam without conditions was welcomed particularly by member Churches of the World Council of Churches, according to General Secretary Eugene Carson Blake, not only because the WCC has since 1966 called for this action as a necessary and proper

risk for peace by the strongest power directly involved in the conflict, but also because it ends the killing and maiming of the people of North Vietnam.

'Our prayers are first of all thanksgivings to God for His mighty acts of providence and next the fervent petition that He will guide and inspire the leaders of both sides of the confrontation to find the way to lasting peace', Dr. Blake said.

EPS.

**Catholics in India seek Court Test of Anti-Conversion Laws**

Madras, India (EPS)—the Catholic Union of India has begun court action seeking a Supreme Court judgment on the constitutionality of two anti-conversion laws recently passed in the States of Madhya Pradesh and Orissa.

M. K. Nambiar, a noted Madras lawyer, has been engaged by the Catholic Union to file an appeal with the Supreme Court to strike the laws down as void under Articles 13 and 32 of the Indian Constitution.

The Union has also said the laws violate Article 25, which guarantees a person freedom of conscience and the right to profess, practise and propagate his religion. It has questioned whether states have a right to legislate on religion.

The Standing Committee of the Catholic Bishops' Conference of India will assist in the court action.

Meanwhile, seven persons described as Christian missionaries have been arrested under the religious freedom law of Orissa State. Five are charged with alleged conversions, while the other two, including a Spanish Roman Catholic nun, are accused of abetting in the offence. The arrests, in the Gunupur area of Koraput district, were the first to be made under the Act.

EPS.

**Youth Demonstrations Mark Reformation Day in Germany**

Berlin (EPS) — Reformation Day services in several West German cities were disturbed by radical youth groups

demonstrating in or near Protestant Churches.

The demonstrators called for 'discussions rather than sermons' and 'a new Reformation of the Church'.

Elsewhere, such demonstrations were forestalled by Churches which had agreed to conduct jazz services, discussions of current religious and political problems, or debates between young people and clergymen on such topics as 'Revolution and Reformation'.

EPS.

**Czech Pastors Commit themselves to 'Passive Resistance'**

The Pastors' Association of the Evangelical Church of Czech Brethren has termed the 'Moscow agreement imposed by brute force' on Czechoslovakia 'an attack on our January programme of "Socialism with a human face".'

The statement was drawn up on August 28 in Prague by 40 pastors; it was then telephoned to a pastor in Switzerland with the request that he should make it widely known. The pastors commit themselves to 'the concept of humanity, carried out in freedom and truth' and to 'the path of passive resistance against falsehood and injustice'.

NCC Review.

**U. S. Lutherans, Catholics, Discuss Eucharist, Ministry**

Williamsburg, Virginia, (EPS)—Completion of four years of Lutheran-Roman Catholic theological conversations was marked here with a three-day session that launched what may prove to be a prolonged exploration into the complex subject of 'Eucharist and Ministry'.

In a joint statement issued at the close of the session, spokesmen for the two groups said:

'From the papers dealing with the biblical testimony, it was evident that there was no demonstrable normative pattern of the ministry during the period covered by the New Testament. The implications of this fact for the teaching of the Church about the ministry require further study.'

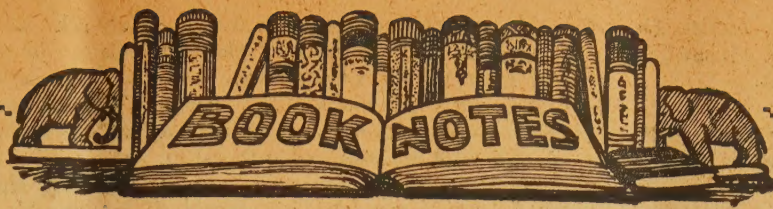
EPS.

**First United Parish Begins Operation in Kansas City**

Kansas City, Missouri, (EPS)—The first fully ecumenical local parish in the

(Continued on p. 16)





## CASTE IN THE KERALA CHURCHES

By Ninan Koshy, published by The Christian Institute for the Study of Religion and Society, pp. 85. Price Rs. 3.

It is a sad fact that Casteism has been with the Church in Kerala for more than a century, affecting its life and growth. The exclusiveness of the Syrian Christians as a distinct caste and their unwillingness to break open the shell to permit fellowship is a dominant factor contributing to inter-caste tensions. The lack of religious integration within the Church has made real fellowship almost impossible.

These rather unrelishing inferences are borne out by the painstaking study undertaken by Shri Ninan Koshy and his band of associates under the auspices of the Kerala Christian Council and the Christian Institute for the Study of Religion and Society. The object of the study was 'to understand and assess the impact of casteism on the life and mission of the Church with a view to suggesting possible solutions to the problem so as to strengthen the witness of the Church in Kerala'.

The field of study chosen was Tiruvalla (in Central Kerala) and its neighbourhood with the denominations of the Mar Thoma Church, the Church of South India, the Orthodox Church and the Salvation Army. Out of a total list of 3,500 parishioners belonging to the various denominations in the area, a sample of about 1,000 (of which two-thirds were traditional Christians and one-third backward class Christians) was selected for intensive study and investigation. The present book is the result of the study.

With the arrival of the Portuguese in India, in the 16th & 17th centuries, the fisher folk of the coastal areas, who came from the lower strata of society, were converted to Christianity, but they did not join the old Indian Church, but became members of the 'Latin Community'. After the Synod of Diamper, the Church stood divided as the Orthodox and the Roman Catholic, the latter with the Syro-Roman and the Latin rites (p. 13). This arrangement of having two rites within the Roman Catholic Church was an attempt to accommodate the old Christians and the new converts who were of a low social standing.

The Church of South India (formerly the Anglican), the Orthodox Church and the Mar Thoma Church have all had converts from the backward classes,

The old Christians were very keen to keep up their status in the caste hierarchy and the privileges given to them by the Rajahs from time to time. So they prevented the assimilation of the converts from the lower castes into the fellowship of their community as such. Even today, after more than a century since the conversion from backward classes to the Christian Churches began in Kerala, there are separate places of worship, separate congregations, separate cemeteries for the different caste sections of the same denomination within the Church in various parts of Kerala, despite the creditable work done among the backward sections of the community by the Church Missionary Society, the London Missionary Society, Basel Mission, the Evangelistic Association, the Servants of the Cross, the Salvation Army, etc.

The witness of the Church has been weakened by the failure of its members to have social relationships which cut across caste barriers. The study has revealed that the Syrian Christians on the whole cannot even tolerate the idea of having marital alliances with a people who, according to them, belong to a low caste (p. 35). Interdining between backward class Christians and Syrian Christians is very rare (p. 64). The backward class Christians do not get any appreciable pastoral care.

In the Mar Thoma Church and the Orthodox Church there are no priests ordained from among backward class Christians. In the central Kerala Diocese of the C.S.I., and the Mar Thoma Church, separate places of worship are usually provided for Christians from the backward classes. In the C.S.I. there are some mixed congregations where people belonging to the Syrian and backward sections worship together. In the Mar Thoma Church, Christians from the backward classes invariably worship in places of their own. There are many instances both in the C.S.I. and the Mar Thoma Church where Churches for Syrians and backward classes exist side by side within distances of even one or two furlongs... The Jacobite (Orthodox) Church shows no distinction in organizing its parishes for the Syrians and the new converts... but it has to be pointed out that the attendance of backward class Christians is very poor (pp. 48, 49).

The study affords a glimpse into the appalling nature of things in the Churches in Kerala. It is to be pointed

out that Churches are getting conscious of the immensity of the problem and trying to remedy the ills. The C.S.I. Synod and Working Committee were exercised over the problem and, after much study and prayer, the Church has consecrated a backward class clergyman as Assistant Bishop, and some other steps also are being taken.

Yet, one should not lose sight of the enormity and the gravity of the problem. The Christian Church which has called men into its fold of fellowship and oneness has for decades been barring its doors to a section of its believers. The problem of Casteism continues as a stumbling block in the evangelistic pursuit of the Churches in Kerala. The churches have to put in concerted action to avert a crisis.

The report deserves careful study by the leaders of the various churches, and let us hope study will lead them to a heart-searching followed by necessary action.

M. KURIEN.

## The Acts (in the Revised standard version)

With introduction and commentary by R. P. C. Hanson. New Clarendon Bible. Oxford. Price 21 sh. net.

It is widely recognised that an intelligent study of the New Testament should begin with the Acts of the Apostles. Such a study began in the early twenties of this century with the publication of the volumes entitled 'The Beginnings of Christianity'. The church in the first century achieved a synthesis between Greco-oriental and Jewish religions in the Roman empire as the literature of the church fully testifies. The preliminary to the study of this process is an investigation of the book of Acts which is the earliest history we have.

Of the earliest period of the Christian movement we have only oral traditions and not contemporary records. Some of the letters which stand in the second part of the canon of the N.T. are earlier than the gospels in their present form. The several writings which form the Canon, each in its own way, serve particular needs of the church, its teaching, worship and mission. The Book of Acts pre-supposes the growing self-consciousness of the church as it embarked on its world mission. Thus it binds the two parts of the Canon, the gospels and the



epistles into a single unity. Hence the importance of this book for a historical study of the New Testament.

The book under review belongs to the New Clarendon Bible series. In the old series A.W. Blunt wrote a commentary on Acts which was published in 1923. But at that time only two volumes of the monumental work of Foakes Jackson and Kirsop Lake had been published. Since then the entire attitude to the study of the N.T. has changed. In the intervening years historical methods achieved a fineness and thoroughness, but faith and belief were challenged afresh. The emphasis shifted from historicity to relevance and meaning. But a historical understanding still remains the basic need. However, it is not certain that a reliable history and its continuity in institutions would communicate the faith which in essence gave rise to the history which the New Testament records.

The purpose of the present volume is to give the general reader a summary

of the historical findings up to the present day. It is unique because the vast critical material is presented with ease but also with judicious care. In a masterly introduction are discussed afresh the vital questions of authorship, chronology, language, sources, text and doctrine. His judgments are cautious and conservative. It establishes beyond doubt St. Luke's claim as a historian, in as much as he fulfils the accepted Canons of all history writing both in his 'understanding of society' and his 'capacity to interpret'. This is the conclusion to which the author comes after a careful comparison between the genuine letters of St. Paul and the Book of Acts. To quote from the book: 'He (St. Luke) was indeed a historian, the first historian and in many ways the finest of all. . . . He employed skilfully and with restraint all resources of interpretation, of imagination, of arrangement, of style, of language, at his disposal. So successful was he that the Church rewarded him by giving his

church history a unique place in the Canon of its New Testament.'

The commentary is terse and factual. The author is true to the spirit of St. Luke and has written in order that the reader may know 'the truth concerning the things of which he is informed'. Before he begins he gives us a select list of books on Acts and at the end a table of relevant dates.

This book is the first in the new series and sets the standard for the ones to follow. As a product of faithful and honest scholarship in the latest New Testament research, it will be of great help to Indian students of the New Testament. In size, format and printing it follows the old model. It is a pity that in an otherwise faultlessly printed book, there is one serious error on pages 147 and 148 where two lines in the commentary have been exchanged spoiling the sense of both sentences.

F. MULIYIL.

#### *Trends—(Continued from page 14)*

United States opened here November 10 with a Roman Catholic Priest saying mass at 9 a.m. and a Presbyterian minister conducting Protestant services at 11 a.m.

The Church and service centre, known simply as St. Mark's, is housed in a modernistic \$400,000 structure situated in a slum area of low-rent housing projects and tenements with a population of 10,000 persons, mostly Negroes.

When fully operational, the parish will be served by four pastors, three of them Protestants and a fourth a Benedictine Priest. Except for two separate worship services on Sunday, all functions will be united.

A United Church of Christ minister is serving as co-ordinator; a Presbyterian will direct pastoral activities, a Benedictine will direct social and community programmes, and an Episcopal priest will be named to supervise education.

'Our primary object', said the Rev. William A. A. Hayes, 'is to underline service to the community, and as a by-product we will learn about ecumenical co-operation'.

EPS.

#### **United Church in Japan Transfers Power to Districts**

Tokyo, (EPS)—The General Assembly of the United Church of Christ in Japan (Kyodan), meeting here last month, re-elected its officers and approved a major restructuring intended to move the action from committee room to market place.

The Restructure Bill, passed after detailed discussion, has several focii, although its main intent is to release time, energy and manpower now used in committee work for more direct involvement in 'confessing the faith in daily life'.

The bill trims the Number of national committees from 21 to 10. It drastically reduces the number of members on each committee; it looks to staff secretaries to execute plans and policies drawn up by standing committees. Many committees formed originally to correspond to Western patterns are eliminated, and only those deemed essential for a 200,000 member church operating in Japanese society are retained.

Many responsibilities now handled nationally will be transferred to districts, which will receive larger shares of the apportionment paid by local churches.

EPS.

#### **Hromadka says Danger of Cynicism challenges Czech Churches**

Geneva, (EPS)—'The danger in Czechoslovakia today is that the people might become disillusioned and cynical if the pressure from the Soviet Union and other socialist countries were to grow', said Prof. Josef Hromadka, internationally known Czech Christian who spoke at the Foyer John Knox here on November 14.

Thus the role of the Churches in Czechoslovakia is of crucial importance,

he said, since they could become a source of hope and creative vitality.

'This is a moment of tremendous decision and action for the Christian churches', he said.

Stating that no socialism can be built on distrust, cynicism and indifference, because these are not 'creative elements,' professor Hromadka at the same time voiced some doubt as to whether the Churches are strong enough to meet the challenge.

At one time the Churches lived in isolation from the society, he recalled, but since 1963 a dialogue has been in progress. The events of January 1968 awakened the Churches to the fact that communism is not static, and the Communists began to feel the Churches might help build socialism on a deeper human level. Today Christians are living in almost total freedom to worship as they please, he reported.

Turning to the world political situation, Professor Hromadka said the problem for small nations like Czechoslovakia is how to survive in the shadow of the super-powers of both East and West.

Whereas small nations had previously been critical of America's Vietnam policy and had looked to the East for a solution, they now observe similar 'acts of arrogance' there, he said.

Despite his negative reading of the situation, Dr. Hromadka said he was not 'hopeless'. 'The Christian who believes deeply can never give up', he said.

—EPS, Geneva.

[JANUARY 1969]



# NOTICES

## SERAMPORE COLLEGE

### Theology Department

Applications for admission in Bachelor of Divinity, and in Preliminary to Divinity Courses for the session 1969-70 are invited from prospective candidates for training for the holy ministry of the Christian Church.

Graduates of any recognized University, and candidates who have already passed Serampore P. D. with distinction are eligible for admission in the B. D. Course. L.Th. diploma-holders who have passed the P.D. English papers also may apply for admission in the 2nd year of B.D.

Pre-University/Higher Secondary/I.A. Certificate-holders who are at least 20 years of age are eligible for admission in P.D.

Copies of Prospectus and forms of application for admission can be obtained free of cost from the undersigned.

A few scholarships are also available for deserving students.

The last date for receiving applications is 28-2-1969.

D. A. CHRISTADOSS.

Vice-Principal, Serampore College

## UNITED THEOLOGICAL COLLEGE, BANGALORE 6

### (Department of Research & Post-graduate Studies)

#### ADMISSIONS FOR 1969-70

The Department of Research and Post-graduate Studies invites applications for admission to the following courses of Study and Research for the year 1969-70.

The College offers courses of study leading to the *M.Th. and M.R.S. Degrees* of the Serampore College in the fields of Old Testament, New Testament, Christian Theology, Church History, History of Religions, and Christian Ethics, and to the *Post-graduate Diploma* of the College in the same fields of study.

Candidates are also admitted who wish to do *research* in any of these fields of study.

Applications for admission should be made on the prescribed forms supplied by the College and should reach the *Principal* not later than *February 10, 1969*.

A limited number of scholarships are available and for this applications should be made separately.

For further enquiries please write to the Director, Department of Research and Post-graduate Studies, United Theological College, 17, Miller's Road, Bangalore-6.

## UNITED THEOLOGICAL COLLEGE : BANGALORE

### ADMISSIONS FOR 1969-1970

#### 1. Bachelor of Religious Education (B.R.E.)

This is a two-year course leading to the B.R.E. Degree awarded by Serampore University. The course provides training for the Church's special teaching ministries among children, youth, students and adults. Admission is open to those who hold a Bachelor's Degree of a recognized university or the B.D. Degree or L.Th. Diploma of Serampore University.

#### 2. Laymen's Theological Training Course

This one-year course is open to those who possess a Bachelor's Degree of a recognized University, and to others who, in the opinion of the College's Lay Department, can benefit from the course of studies. The course covers the study of the Bible, Christian doctrine and Church history, Indian religions, contemporary society in India, personal development and group leadership. Those who complete the course satisfactorily receive the College certificate.

Graduate members registered for this course may register for the Serampore College Diploma in Religious Knowledge, which is especially designed for teachers in Christian schools and colleges.

APPLICATION FOR ADMISSION on a form obtainable from the College should reach the Principal not later than 10th February, 1969. The application should be accompanied by a registration fee of Rs. 15. All applicants will be asked to write an entrance examination.

ALL ENQUIRIES may be addressed to: The Director, Department of Lay Training, United Theological College, 17, Miller's Road, Bangalore-6.

### WANTED

A Pipe Organ or an Electric Organ is required for the Holy Trinity Cathedral of the Tirunelveli Diocese of the Church of South India at Palayamkottai. Any Church or Institution that would like to give away an organ in a fairly good condition for a reasonable price may please write to the Editor, *The South India Churchman*, St. John's College, Palayamkottai, South India. A gift or favourable offer from abroad will also be welcome.

### தேவை

பூரண நர்ஸ் பயிற்சி பெற்றபின் வேலையில் பழக்கமுள்ள உத்தம கிறிஸ்தவ நர்ஸ்மார் தேவை.

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